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DESCRIPTION OF THE CITY OF CANTON.

Concluded from page 264.

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THE SITUATION of Canton and the policy of the Chinese government, together with various other causes, have made this city the scene of a very extensive *domestic and foreign commerce*. With the exception of the Russian caravans which traverse the northern frontiers of China, and the Portuguese and Spanish ships which visit Macao, the whole trade between the Chinese empire and the nations of the west centres in this place. Here the productions of every part of China are found, and a very brisk and lucrative commerce is driven by merchants and factors from all the provinces. Here also merchandise is brought from Ton-quin (Tung-king), Cochinchina, Camboja, Siam, Malacca or the Malay peninsula, the eastern archipelago, the ports of India, the nations of Europe, the different states of North and South America, and the islands of the Pacific. We shall, as briefly as possible, notice the several branches of this extensive commerce; enumerate some of the principal *commodities* which are brought to this city, as well as those which are carried from it; and add, in the same connection, such remarks concerning the situation and circumstances of the trade and those who conduct it, as seem necessary to exhibit its full magnitude and importance.

Concerning the *domestic* commerce we can do little more than mention the articles which are here bought and sold for the several provinces; each of which provinces we shall notice separately, that we may at the same time, by taking a view of their position and number of inhabitants, see to what advantage the present trade is conducted, and what is the probability of its future increase or diminution. We commence with the maritime provinces; then notice those on the northern, western, and southern frontiers; and finally those in the centre of China Proper. The colonial trade we do not bring into the account. We give the population in round numbers according to the Ta-tsing hwuy-teen for the year 1812, as exhibited in our first volume, page 359.

From the province of *Kwang-tung* are brought to the metropolis, silks, rice, fish, salt, fruits, vegetables, and various kinds of wood; silver, iron, and pearls in small quantities; also cassia and betel-nut: and in return a small amount of almost all the imports, whether from foreign countries or from the other parts of China, are sent out from Canton through the province. The population, amounting to *nineteen* millions, consumes a large amount of foreign imports, and might, under better regulations, furnish a much greater supply of exports.

From *Fuh-keen* come the black teas; also camphor, sugar, indigo, tobacco, paper, lacquered ware, excellent grass-cloth, and a few mineral productions. Woollen and cotton cloths of various kinds, wines, watches, &c. are sent to that province; which, with its population of *fourteen* millions, might in different circumstances receive a far greater amount of foreign manufactures and productions in exchange for its own. The trade of the province is carried on under great disadvantages. It has been shown by an accurate and detailed comparison between the expense of conveying black teas from the country where they are produced, to Canton; and of their conveyance from thence to the port of Fuh-chow in Fuh-keen,

that the privilege of admission to the latter port, would be attended with a saving to the East India Company of £150,000 annually, in the purchase of black teas alone. This opinion, given by Mr. Ball formerly inspector of teas in China, and quoted by sir G. T. Staunton, is deserving of consideration.

Che-keang sends to Canton the best of silks and paper; also fans, pencils, wines, dates, "golden flowered" hams, and *lung-tsing-cha*—an excellent and very costly tea. This province has a population of *twenty-six* millions, and makes large demands for foreign imports; these, however, by way of Canton, go to that province at no small expense to the consumer. 26 m

Keang-nan, which is now divided into the two provinces *Keang-soo* and *Gan-hwuy*, with a population of *seventy-two* millions, has the resources as well as all the wants of a kingdom. And notwithstanding its distance from this city, large quantities of produce are annually sent hither and exchanged for the productions and manufactures of the western world. *Green* teas and silks are the principal articles of traffic which are brought to Canton; and they usually yield the merchant a great profit. 72 m

From *Shan-tung*, fruits, vegetables, drugs, wines, and skins are brought down the coast to Canton; and coarse fabrics for clothing are sent back in return. The carrying of foreign exports from Canton to *Shan-tung*, whether over land or up the coast in native vessels, makes them so expensive as to prevent their use among the great majority of the inhabitants, who are very poor and very numerous—amounting to *twenty-eight* millions. 28 m

From *Chih-le*, ginseng, raisins, dates, skins, deer's-flesh, wines, drugs, and tobacco are sent hither; and cloths of various kinds, also clocks, watches, and sundry other foreign imports go back in return. The population, amounting to *twenty-seven* millions, is in a great degree dependant on the productions of other provinces and countries for the necessaries of life. 27 m

Shan-se sends skins, wines, ardent spirits, and musk. Among its *fourteen* millions of inhabitants, there are many capitalists who come to Canton to get gain by loaning money. Various kinds of cloths, European skins, watches, and native books are sent up to the province of *Shan-se*.

Shen-se also supports a large money trade in Canton; and sends hither likewise brass, iron, precious stones, and drugs; and takes back woollen and cotton cloths, books, and wines. The population is about *ten* millions.

Kan-suh sends hither gold, quicksilver, musk, tobacco, &c., and receives in return, for its *fifteen* millions of inhabitants, a small amount of European goods.

Sze-chuen sends gold, brass, iron, tin, musk, and a great variety of other drugs; and receives in exchange European cloths, lacquered ware, looking-glasses, &c. *Sze-chuen* is the largest of the eighteen provinces, and has a population of *twenty-one* millions.

Yun-nan yields, for the shops of Canton, brass, tin, precious stones, musk, betel-nut, birds, and peacock's feathers; and receives from Canton silks, woollen and cotton cloths, various kinds of provisions, tobacco and books. The population is *five* millions.

Kwang-se has a population of *seven* millions, and furnishes this market with large quantities of rice and cassia; also iron, lead, fans, and wood of various kinds; and takes in return many native productions and most of the articles that come to Canton from beyond sea. We turn now to the central provinces.

From *Kwei-chow* are brought gold, quicksilver, iron, lead, tobacco, incense, and drugs; and a few articles, chiefly foreign goods, find their way back to that province. Its population is *five* millions.

From the two provinces, *Hoo-nan* and *Hoo-pih*, come large quantities of rhubarb, also musk, tobacco, honey, hemp, and a great variety of singing birds; the number of inhabitants is *forty-five* millions, and

they make very considerable demands on the merchants of Canton both for native productions and foreign imports.

Keang-se sends to this market coarse cloths, hemp, china ware, and drugs; and takes in return woollens and native books. The population is *twenty-three* millions.—*Ho-nan* has an equal number of inhabitants, and sends hither rhubarb, musk, almonds, honey, indigo, &c.; and woollens, and a few other foreign goods are received in return.

This account of the *domestic commerce* of Canton is taken from a native manuscript. We have sought long, but in vain, for some official document which would show at once the different kinds and the amount of merchandise which is annually brought from, and carried to, the several provinces of the empire. The account which we have given, must be regarded only as an approximation to the truth. Some articles have doubtless, been omitted which ought to have been noticed; and vice versa. One commodity in particular which is known to be carried into all the provinces, and used to the amount of more than \$12,000,000 annually, is not even mentioned. Still the statements, which we have brought into view, show that there is in every part of the empire, a greater or less demand for foreign productions,—a demand which, so long as the commerce is confined to this port, will be supplied very disadvantageously both for the foreigner and the native; but while it does remain thus restricted, there is reason to suppose that it will, under all its disadvantages, gradually increase; and even if the northern ports of the empire should be immediately thrown open, it will not soon cease to be important.

Though the merchant and factors from the other provinces enjoy a considerable share of the commerce of Canton, yet they do not confine themselves to the domestic trade; they participate largely in that to Tung-king, Cochinchina, Siam, and the islands of the eastern archipelago. The whole number of Chinese vessels, annually visiting foreign ports south of Can-

ton, is not, probably, less than one hundred; of these one third belong to Canton; six or eight go to Tung-king; eighteen or twenty to Cochinchina, Camboja, and Siam; four or five visit the ports of Singapore, Java, Sumatra, and Penang; and as many more find their way to the Celebes, Borneo, and the Philippine islands. These vessels never make but one voyage in the year, and always move with the monsoon. Many of the vessels from Fuh-keen and the northern ports of China, which go south, touch at Canton both when outward and homeward bound. But the whole amount of trade to foreign ports, carried on by the Chinese merchants of Canton, is not very great; not so, however, that which is in the hands of foreigners, and which we now proceed to notice. Portugal, Spain, France, Holland, Sweden, Denmark, England, and the United States, have all shared in the commerce of Canton.

The *Portuguese* ships led the way to China. Raphael Perestrello arrived here in 1516; and the next year eight ships, four Portuguese and four Malay, under the command of Fernão Peres de Andrade arrived on the coast; six of these anchored near St. John's island, and the other two came into the port of Canton. From that early period the trade of the Portuguese began to increase rapidly; but difficulties soon arose, and the adventurers were restricted to Macao; to which place they have ever since been limited, except at short intervals, when they have been allowed, with other foreigners, free access to all the ports of the empire.

Spanish ships also, are excluded from this port; but are allowed the privilege, which they neglect to improve, of trading at the port of Amoy.

The *French* reached the port of Canton in 1520; but their trade has never been very extensive, though it has been continued to the present time. During the last few years they have employed annually two, three, or four ships in this trade. In the season 1832-33 there were three French ships in port.

The *Dutch* trade commenced, if we may rely on native authority, in 1601; it had to struggle, in its origin, with very many difficulties; and during its progress through more than two centuries has fluctuated exceedingly. Its present prospects are improving; a few years ago there were only three or four ships annually employed in this trade. During the year 1832, there were *seventeen* Dutch vessels which came to China; these were all from Holland and Java. The value of imports was \$457,128, exports, \$656,645,—not including the private trade of the commanders.

Sweden has never, in one season, we believe, sent more than two or three ships to China. This trade opened in 1732; and during its first fifteen years, 22 ships were dispatched to China, of which four were lost. Peter Osbeck who was here in 1750–51, as chaplain of the *Prince Charles*, a Swedish East-Indiaman, relates, that there were that season, *eighteen* European ships in port, *viz.* one Danish, two Swedish, two French, four Dutch, and nine English. For the last fifteen years no Swedish ships have visited China.

The *Danes* seem to have come to China earlier than the Swedes; but the year in which their trade began we cannot ascertain: During twelve years, commencing in 1732, they sent 32 ships to China; of which only 27 returned. Their flag was called *Hwang-ke*, 'the imperial flag,' which name it has retained to this day. Their trade has never been very great, though it has been continued to the present time.

The *English* did not reach the coast of China till about 1635. It is stated, on good authority, that queen Elizabeth in 1599, sent John Mildenhall from Constantinople over land to the court of the great *Mogul* in order to obtain certain privileges for the English, for whom she was then preparing a charter. Mildenhall was long opposed by the arts and presents of the Spanish and Portuguese jesuits at that court; and it was some years before he entirely "got

the better of them." It is also recorded, that the same wise princess wrote strong recommendatory letters to the *emperor of China*, to be delivered by the chiefs of an expedition intended for this country; but misfortunes at sea, prevented the ships from reaching the place of their destination. In 1634, a "*truce and free trade*" to China, and all other places where the Portuguese were settled, was agreed to between the viceroy of Goa and several English merchants, to whom a license for trading to the East Indies had been granted by king Charles I. Several ships were fitted out by these grantees, under the command of captain Weddell, who thought it sufficient, in consequence of the agreement made at Goa, to bring letters for the governor of Macao, in order to be effectually assisted in his projected intercourse with the Chinese at Canton. The account of this first enterprise is curious and interesting. We subjoin a few extracts which are found in the works of sir George Staunton.

"The procurador of Macao soon [after the fleet arrived] repaired on board the principal ship of the English, and said, that for matter of refreshing, he would provide them; but that there was a main obstacle to their trading, which was the non-consent of the Chinese, who, he pretended, held the Portuguese in miserable subjection. The English, however, determined to discover the river of Canton; and fitted out a barge and pinnace, with above fifty men, which, after two days came in sight of the mouth of the river, being a very goodly inlet, and utterly prohibited to the Portuguese by the Chinese, who do not willingly admit any strangers to the view of it, being the passage and secure harbor for their best junks, both of war and merchandise; so that the Portuguese traffic to Canton, was only in small vessels, through divers narrow shoal straits, among many broken islands adjoining the main. The barge anchoring for a wind and tide to carry them in, a fishing boat was descried early in the morning, which Thomas Robinson followed, [a tedious chase by reason of their many oars,] hoping to have found some one on board who might serve, either as pilot or interpreter; but finding neither, having used them with all courtesy, dismissed them contrary to their timorous expectations; and afterwards, for the same causes, and with the same success, spake with another; but after a delay of several days, a small boat made towards the pinnace; and having sold some refreshments, signs were made to carry some of the English to Canton, and

bring them to the spech of the mandarius, which the boatmen accepted of; but the next day, the pinnace being under sail with a fair wind and tide, after having passed by a certain desolate castle, a fleet of about twenty sail of tall junks, commanded by an admiral, passing down from Canton, encountered the English; and, in courteous terms, desired them to anchor, which accordingly they did; and presently J. Mounteney and T. Robinson went on board the chief mandarin, where were certain negroes, fugitives of the Portuguese, that interpreted.

“ At first, the Chinese began somewhat roughly to expostulate: what moved them to come hither and discover the prohibited goods and the concealed parts and passages of so great a prince's dominions? Also, who were their pilots? T. Robinson replied; that they were come from Europe, to treat of such capitulation as might conduce to the good of both princes and subjects, hoping that it might be lawful for them, as well as for the inhabitants of Macao, to exercise a free commerce, paying duties as the others; and as for pilots, they had none; but every one was able by his art, to discover more difficult passages than they had found. The Chinese hereafter began to be more affable, and in conclusion, appointed a small junk to carry up whomsoever they pleased to Canton, if the English would promise that the pinnace would proceed no further; for though each of these vessels was well armed, yet they durst not oppose her in any hostile way. The same night, captain Carter, T. Robinson and J. Mounteney left the pinnace, with orders to expect their return; and, being embarked in a small junk of thirty tons, proceeded towards Canton, with intent to deliver to the viceroy a petition, for obtaining permission to settle a trade in those parts. The next day they arrived within five leagues of Canton, whither it seems the rumor of their coming, and the fear of them, was already arrived; so that they were required, in a friendly manner, to proceed no further, but to return to their own ships, with promise of assistance in the procuring of license for trade, if they would seek it at Macao by the solicitation of those they should find there, and instantly abandon the river: the which, (having satisfied themselves with this discovery, and willing to remove the anxiety which their long absence might occasion in the rest of the fleet,) they readily performed. In a little time, the Portuguese fleet of six small vessels set sail for Japan; upon whose departure it was expected the permission to trade would have been granted; but being then freed of their conceived fear lest captain Weddell and his men should have surprised their vessels, they sent the English a flat denial.

“ The same day, at a consultation called on board the admiral (Weddell), captain Carter, J. Mounteney, and T. Robinson delivered to the whole council, together with a draught of the river, the sum of their attempts, success and hopes; which being well pondered, it was generally consented, that the whole fleet should sail for the river of Canton. They arrived in a few days before the foremen-

tioned desolate castle; and being now furnished with some slender interpreters, they soon had speech with divers mandarins in the king's junks, to whom the cause of their arrival was declared, viz. to entertain peace and amity with them, to traffic freely as the Portuguese did, and to be forthwith supplied for their monies, with provisions for their ships: all which those mandarins promised to solicit with the prime men resident at Canton; and in the mean time, desired an expectation of six days, which were granted; and the English ships rode with white ensigns on the poop. But their perfidious friends, the Portuguese, had in all that time, since the return of the pinnace, so beslandered them to the Chinese, reporting them to be rogues, thieves, beggars, and what not, that they became very jealous of the good meaning of the English; inso-much, that in the night time they put forty-six cast iron ordnance into the fort lying close to the brink of the river; each piece being between six and seven hundred weight, and well proportioned; and after the end of four days, having, as they thought, sufficiently fortified themselves, they discharged divers shot, though without hurt, upon one of the barges passing by them, to find out a convenient watering place. Herewith the whole fleet, being instantly incensed, did, on the sudden, display their bloody ensigns; and weighing their anchors, fell up with the flood, and berthed themselves before the castle, from whence came many shot; yet not any that touched so much as hull or rope. Whereupon, not being able to endure their bravados any longer, each ship began to play furiously upon them with their broadsides; and after two or three hours, perceiving their cowardly fainting, the boats were landed with about one hundred men; which sight occasioned them, with great distraction, instantly to abandon the castle and fly; the boats' crews, in the mean time entering the same, and displaying his majesty's colors of Great Britain upon the walls, having, the same night, put aboard all their ordnance, fired the council house, and demolished what they could. The boats of the fleet also seized a junk laden with boards and timber, and another with salt. Another vessel of small moment, was surprised, by whose boat a letter was sent to the chief mandarins at Canton, expostulating their breach of truce, excusing the assailing of the castle, and withal, in fair terms, requiring the liberty of trade. This letter, it seems, was delivered; for the next day, a mandarin of no great note, some time a Portuguese Christian, called Paulo Noretty, came towards the ships in a small boat with a white flag, to whom the English, having laid open the injuries received, and the sincere intent they had, to establish a fair trade and commerce, and were no way willing, (but in their own defence,) to oppose the Chinese, presented certain gifts, and dismissed him to his masters, who were some of the chief mandarins, and who being by him duly informed thereof, returned him again the same night, with a small junk and full authority to carry up such persons as should be appointed to Canton, there to tender a petition, and to conclude further upon the manner of their future proceedings."

The English had now gained their point: two individuals proceeded to Canton and were favorably received by officers of high rank in the city; and arrangements, which were agreeable to both parties, were soon made. Such was the commencement of a commercial intercourse which, though always important, may very soon command a far more extensive and salutary influence than it has ever before exerted. The British trade with China forms a very important item of the commerce of the world. It is divided into two branches; that which is carried on directly with Great Britain, i. e. the Company's trade; and that which is carried on between China and the British possessions in India, nearly the whole of which is in the hands of private individuals.

The whole number of vessels which arrived in China under the British flag, during the year 1832, was *seventy-four*; seven of these made *two* voyages; and three of them made *three* voyages, during the twelve months: and one of these last, the *Red Rover*, captain CLIFTON, made her three voyages from Calcutta; she arrived in China on the 28th Feb., 5th June, and 6th October. The whole number of arrivals was eighty-seven; 9 from London; 31 from Bombay; 24 from Calcutta; 2 from Madras; 5 from Singapore, (most of the English ships to or from China touch at this port); 3 from Sourabaya; 1 from Batavia; 1 from N. S. Wales; 8 from Manila; 1 from the east coast of China; 1 from Lewchew; and 1 from the straits of Malacca. Of these ships, there arrived in Jan., 2; in Feb., 2; March, 4; April, 2; May, 10; June, 16; July, 5; Aug., 15; Sep., 17; Oct., 8; Nov., 3; Dec., 2. There were 14 departures in Jan; 2 in Feb.; 5 in March; 2 in April; 5 in May; 4 in June; 11 in July; 4 in August; 11 in Oct.; 17 in Nov.; 9 in Dec.;—and two or three vessels remained stationed at Lintin.

These vessels brought to China, broadcloths; long ells; camlets; British calicos; worsted and cotton yarn; cotton piece goods; Bombay, Madras and Bengal cotton; opium; sandal-wood; black-wood

rattans; betel-nut; putchuck; pepper; cloves; cochineal; olibanum; saltpetre; skins; ivory; amber; pearls; cornelians; watches, and clocks; lead; iron; tin; quicksilver; shark's fins; fish-maws; stock-fish; &c. Returning from China they were laden with teas, silk, silk piece goods, sugar, cassia, camphor, vermilion, rhubarb, alum, musk, and various other articles. The value of these exports and imports is exhibited in the following table.

SEASONS.	IMPORTS.	EXPORTS.
1828-29.	\$21,313,526	\$19,360,625
1829-30.	22,931,372	21,257,257
1830-31.	21,961,754	20,446,699
1831-32.	20,536,227	17,767,486
1832-33.	22,304,753	18,332,760

The *American* trade to China is of very recent origin; it commenced shortly after the revolutionary war. The first recorded facts which we are able to obtain, carry back the trade only to the season 1784-5; in which season *two* American ships were laden at Canton; they carried to America, with their other cargo, 880,100 *lbs.* of tea: in the next season there was only *one* vessel, which exported 695,000 *lbs.* In 1786-7 there were *five* ships engaged in the trade; they exported 1,181,860 pounds of tea; one of these ships was the "*Hope*;" other ships which were in port during this, and the following season were the "*Washington*," the "*Asia*," and the "*Canton*;" the two last were from Philadelphia. The number of American vessels which arrived in China during the season of 1832-33 ending June 1833, was *fifty-nine*; some of these, however, did not take in cargoes at this port. These ships brought quicksilver, lead, iron, South American copper, spelter, tin plates, Turkey opium, ginseng, rice, broad-cloths, camlets, chintzes, long ells, long cloths, cambrics, domestics, velvets, bombazettes, handkerchiefs, linen, cotton drillings, cotton yarn, cotton prints, land

and sea otter skins, fox skins, seal skins, pearl shells, sandal-wood, cochineal, music boxes, clocks, watches, and sundry other articles; and in return were laden with teas, silks, cassia, camphor, rhubarb, vermilion, china ware, &c.; these articles of merchandise were carried to the United States, Europe, South America, Sandwich Islands, and Manila.—The following table will afford some idea of the progress of the trade and show its present amount.

SEASONS.	IMPORTS.	EXPORTS.
1805-06.	\$5,326,358	\$5,127,000
1815-16.	2,527,500	4,220,000
1825-26.	3,843,717	4,363,788
1830-31.	4,223,476	4,344,548
1831-32.	5,531,807	5,999,731
1832-33.	8,362,971	8,372,175

From the foregoing statements it appears that the *China trade*, employing annually 140 first rate vessels and a large amount of capital, constitutes a very important branch of modern commerce. But the trade has always been carried on, and still exists, under circumstances peculiar to itself; it is secured by no commercial treaties; it is regulated by no stipulated rules; mandates and edicts not a few, there are “on record,” but these all emanate from one party: still the trade lives, and, by that imperial favor which extends to “the four seas,” flourishes and enjoys no small degree of protection.—All vessels arriving on the coast of China, are, unless destined for the harbor of Macao or the port of Canton, considered by Chinese authorities as intruders, and as such “must instantly be driven away.” Year after year, however, vessels have found a safe and convenient anchorage at Lintin and vicinity; where a large amount of business, including nearly the whole of the opium trade, is transacted. Those vessels that are to enter the Bogue, must procure a permit and a pilot at the Chinese custom-house near Macao; and the pilot, having received license to act, must proceed on board im-

mediately and conduct the vessel to the anchorage at Whampoa.

As soon as the ship is officially reported at Canton, arrangements are made for discharging and receiving cargo, the whole business of which is sometimes accomplished in three weeks, but usually in not less time than two or three months. But before this business can proceed, the consignee or owner of the ship must obtain for her a *security merchant, a linguist, and a comprador*, and a written declaration must be given for every ship, except those of the E. I. Company, that she has on board no opium.

The security merchant, or individual who gives security to government for the payment of her duties and for the conduct of the crew, must be a member of the *co-hong*; at present this company is composed of twelve individuals, usually called *hong merchants*: some of these men rank among the most wealthy and respectable inhabitants of Canton; they pay largely for the privilege of entering the *co-hong*, and when they have once joined that body, they are seldom allowed to retire from their station, and are at all times liable to heavy exactions from the provincial government. Formerly the whole, or nearly the whole, foreign trade was in their hands; within a few years, it has extended to others who are not included in the *co-hong* and who are commonly called *outside merchants*. The linguists, so called, hold the rank of interpreters; they procure permits for delivering and taking in cargo, transact all business at the custom-house, keep account of the duties, etc. The comprador provides stores, and all necessary provisions, for the ship while she remains in port.

The *port charges* consist of measurement duty, *cumsha*, pilotage, linguist's and comprador's fees. The *measurement duty* varies; on a vessel of 300 tons it is about \$650; and on vessels of the largest size, say 1300 tons it is about \$3000; the tonnage of the vessel however, affords no fixed criterion for the amount of measurement duty. But for all ships, of

whatever size, the *cumshaw*, *pilotage*, *linguist's and comprador's fees* are the same, amounting to about \$2,573. Those vessels that enter the port *laden only with rice* are not required to pay the measurement duty and *cumshaw*, but are liable to other irregular fees amounting to nearly \$1000. The management and general supervision of the port charges are entrusted to an imperial commissioner, who is sent hither from the court of Peking. In Chinese he is called *hae-kwan keen-tuh*; but by foreigners is usually styled the Hoppo; his regular salary is about 3000 taels per annum, but his annual income is supposed to be not less than \$100,000.

The arrangements between the native and foreign merchants of Canton for the transaction of business are on the whole convenient, and pretty well calculated to promote despatch and secure confidence in the respective parties. The Chinese merchants have a well earned reputation for shrewd dealers; generally they have but little confidence in each other, and every contract of importance must be "fixed"—made sure, by the payment of a stipulated sum: but they place the most unlimited confidence in the integrity of their foreign customers.—Only a small part of the trade is in the hands of the *outside* merchants; and their number being unlimited, there is often among them a great deal of competition. The whole of the E. I. Company's business, and a large portion of the English private trade and that of other foreigners, is confined to the *hong* merchants and those who transact business in connection with them. The establishments of the principal *hong* merchants are extensive; they have numerous and convenient warehouses, in which they store their goods, and from whence export cargoes are conveyed in lighters to the shipping at Whampoa.

The *foreign factories*, the situation of which we have already noticed, are neat and commodious buildings. The plot of ground on which they stand is very

limited, extending about sixty rods from east to west, and forty from north to south; it is owned, as are also most of the factories, by the hong merchants. The factories are called *shih-san hang*, "the thirteen factories;" and with the exception of two or three narrow streets, they form one solid block; each factory extends in length through the whole breadth of the block, and has its own proper name, which if not always appropriate, is intended to be indicative of good fortune: the 1st, commencing on the east, is *e-ho hang*, the factory of 'justice and peace;' by foreigners it is called the creek factory: the 2nd is the Dutch; it is called *tseih-e hang*, the factory of collected justice: 3d, is the British factory, which is called *paou-ho hong*, 'the factory that ensures tranquility;' a narrow lane separates this from the 4th, which is called *fung-tae hang*, 'the great and affluent factory:' 5th, is the old English factory, called *lung-shun hang*: 6th, the Swedish factory, called *Suy hang*: 7th is *ma-ying hang*, commonly called the Imperial factory: 8th, *paou-shun hang*, the 'precious and prosperous factory:' the 9th the American factory, called *kwang-yuen hang*, 'the factory of wide fountains;' a broad street, called China street, separates *kwang-yuen hang* from the 10th, which is occupied by one of the hong merchants: the 11th, is the French factory: the 12th is the Spanish; the 13th and last is the Danish factory: the 12th and 13th are separated by a street occupied by Chinese merchants, and usually called New China street. Each factory is divided into three, four or more houses, of which each factor occupies one or more according to circumstances. The factories are all built of brick or granite, two stories high, and present a rather substantial front; and with the foreign flags which wave over them form a striking, and to the stranger, a pleasing contrast with the national banner and architecture of the celestial empire.

The style of living in Canton, we speak of the foreign society, is similar to that of India, except in

the important particular, that here man is deprived of that "*help*" appointed to him by a decree which no human authority can justly abrogate, and enjoyed by him in every other land but this.—A gentleman, fitting up an establishment in Canton, must first obtain a *comprador*; this is an individual who is permitted by special license to act as head servant; he has the general superintendance of the domestic affairs of the house, procures other servants, purchases provisions, &c., according to the wishes of his employer. Visitors to Canton usually speak in high terms of the domestic arrangements of the residents. But this place presents few objects of much interest to the mere man of pleasure. Considering the latitude, the climate is agreeable and healthy; provisions of good quality and variety are abundant; but the want of a wider range and a purer air than are enjoyed in the midst of a densely populated metropolis, to which the residents are here confined, often makes them impatient to leave the provincial city.

The *manufactories and trades* of Canton are numerous. There is no machinery, properly so called, and consequently there are no extensive manufacturing establishments, similar to those which, in modern times and under the power of machinery, have grown up in Europe. The Chinese know nothing of the economy of time.—Much of the manufacturing business required to supply the commercial houses of Canton is performed at Fuh-shan, a large town situated a few miles westward of this city; still the number of hands employed and the amount of labor performed here, are by no means inconsiderable. There are annually about 17,000 thousand persons, men, women and children, engaged in weaving silk; their looms are simple, and their work is generally executed with neatness. The number of persons engaged in manufacturing cloth of all kinds, is about 50,000; when there is a pressing demand for work the number of laborers is considerably increased; they

occupy about 2,500 shops, averaging usually twenty in each shop. We have heard it said, that some of the Chinese females, who devote their time to embroidering the choicest of their fabrics, secure a profit of twenty, and sometimes even twenty-five, dollars per month! The shoemakers are also numerous, and they support an extensive trade: the number of workmen is about 4,200. Those likewise who work in wood, brass, iron, stone, and various other materials, are numerous; and those who engage in each of these respective occupations form, to a certain degree, a separate community, and have each their own laws and rules for the regulation of their business. The book trade of Canton is important; but we have not been able to obtain particulars concerning its extent.

The *barbers* of Canton form a separate department, and no one is allowed to discharge the duties of tonsor until he has obtained a license. According to their records, the number of the fraternity in Canton, at the present time, is 7,300.

There is another body of men here, which we must not pass over in silence, but which we know not how to designate or to describe; we refer to the *medical community*. That these men command high respect and esteem whenever they show themselves skillful in their profession, there can be no doubt; it is generally admitted also, that individuals do now and then by long experience and observation become able practitioners: but as a community they are any thing, rather than masters of "the healing art." They are very numerous, amounting, probably, to not less than two thousand.

No inconsiderable part of the multitude which composes the population of Canton *live in boats*. There are officers appointed by government to regulate and control this portion of the inhabitants of the city. Every boat, of all the various sizes and descriptions which are seen here, is registered; and it appears that the whole number, on the river adjacent the

city, is *eighty-four* thousand. A very large majority of these are *tan-kea* (egg-house) boats; these are generally not more than twelve or fifteen feet long, about six broad, and so low that a person can scarcely stand up in them; their covering, which is made of bamboo, is very light and can be easily adjusted to the state of the weather. Whole families live in these boats; and in coops lashed on the outside of them, they often rear large broods of ducks and chickens, designed to supply the city markets. Passage-boats, which daily move to and from the neighboring villages and hamlets; ferry-boats, which are constantly crossing and re-crossing the river; huge canal-boats, laden with produce from the country; cruisers; pleasure-boats, &c., complete the list of these floating habitations, and present to the stranger a very interesting scene.

The *population* of Canton is a difficult subject, about which there has been considerable diversity of opinion. The division of the city, which brings a part of it into Nan-hae and a part into Pwan-yu, precludes the possibility of ascertaining the exact number of inhabitants. The facts which we have brought into view in the preceding pages, perhaps, will, afford the best data for making an accurate estimate of the population of the city. There are, we have already seen, 50,000 persons engaged in the manufacture of cloth, 7,300 barbers, and 4,200 shoemakers; but these three occupations, employing 61,500 individuals, do not probably include more than one fourth part of the craftsmen of the city; allowing this to be the fact, the whole number of mechanics will amount to 246,000. These we suppose are a fourth part of the whole population, exclusive of those who live on the river. In each of the 84,000 boats there are not, on an average less than three individuals, making a total of 252,000. If now to these we add four times 246,000 (which is the number of mechanics) we have a total of 1,236,000 as the probable number of inhabitants of Canton.

This number may be far from the truth; no one, however, who has had opportunity of visiting the city, of passing through its streets, and viewing the multitudes that throng them, will think of its being much less than 1,000,000.

It only remains now, in conclusion, to remark briefly concerning the influence which Canton is exerting on the character and destinies of this nation. Intelligent natives admit that more luxury and dissipation and crime exist here, than in any other part of the empire; at the same time, they maintain that more enterprise, more enlarged views, and more general information prevail among the higher classes of the inhabitants of Canton, than are found in most of their other large cities: these bad qualities are the result of a thrifty commerce acting on those who are not guided by high moral principles; the good, which exist in a very limited degree, result from an intercourse with 'distant barbarians.' The contempt and hatred which the Chinese authorities have often exhibited towards foreigners, and the indifference and disdain with which the nation generally has looked down upon every thing not their own, ought to be strongly reprobated; on the other hand, the feelings which foreigners have often cherished, and the disposition and conduct which they have too frequently manifested towards this people, are such as should never have existed; still, notwithstanding all these disadvantages, we think that the intercourse between the inhabitants of the western world and the Chinese has been beneficial to the latter. Hitherto this intercourse has been purely commercial; and science, literature, and all friendly and social offices, have been disregarded; but men are beginning to feel that they have moral obligations to discharge, and that they are bound by most sacred ties to interest themselves in the mental improvement of their fellow-men. But concerning the future influence and destiny of this city, we cannot proceed to remark.

MISCELLANIES.

TITLES OF CHINESE EMPERORS.—The ancient monarchs of China were distinguished by the titles, *Hwang*, *Te*, *Wang*, and *Teen-tsze*. The two first and the last of these, have by Europeans commonly been translated ‘emperor;’ while the last but one, *wang*, has been rendered ‘king.’ This translation is conformable to the present use of the terms, and also to the opinion entertained by several writers of the middle ages, that these titles were not applied indiscriminately to all, but were used with reference to the monarch’s rank in the esteem of the people. Others, however, contend for the perfect equality of the titles, not merely as to the degree of sovereign power which they designate, but also in all other respects. The various writers on this subject, are likewise far from being agreed respecting the derivation of the terms, and the rules by which they were applied. It is curious to observe them disputing this point with regard to those eras which are evidently formed from antediluvian traditions, clothed in the fables of a later period. We will make a few extracts from a modern historical compilation which we have before us. It is named *Yih-she*, ‘the unravelment of history,’ was published in the reign of Kang-he, A. D. 1670, and consists of 160 chapters, bound up in 50 small Chinese volumes. The object of it is, by a comparison of the principal old writers, however discordant in opinion, to elucidate all the important points in Chinese history, literature, public institutions, &c. prior to the Han dynasty, B. C. 202.

“*Hwang*,” says one, “is heaven. Heaven speaks not,—yet the seasons follow in regular succession, and all nature springs forth. So were the three ancient *hwang*. Without a word from them, the people performed their duty. Their virtue was inscrutable and boundless, like the supreme heaven; and therefore they were called *hwang*.”—The formation of the word *hwang* in this work may suggest another explanation. In the common form it is composed of the word *wang*, commonly rendered ‘king’ or ‘ruler,’ surmounted by the word ‘clear’ or ‘manifest.’ Here it is composed of the same word surmounted by the word ‘self,’ which differs only from the word ‘clear’ in a single stroke. This gives the very intelligible signification of ‘*self-ruling*’.

Te is not so minutely explained as *hwang*, with which it is now united in the modern title of emperor. One writer says, “he whose virtue is allied to heaven and earth is called *te*; he who combines benevolence and justice, is called *wang*: there is a difference in the power of each. But what does *hwang* mean? *Hwang* is

princely, excellent, great; it is the greatest and most glorious appellation of heaven. * * He who can cause annoyance to a single individual, cannot be hwang."

Of *Wang*, one says, "the inventor of writing, by drawing a link of union through three strokes, 三, represented a king, 王 wang. The three are heaven, earth, and man; and he who combines them in equal union is the *wang*."

"*Teen-tsze*, heaven's son," says another, "shows plainly that the monarch's office is to serve heaven." A more credulous writer asserts: "the mothers of the ancient holy men, begat their children under the influence of heaven; therefore their sons were called the sons of heaven." May not this fable be founded on an erroneous understanding of the tradition which we find recorded in equally ambiguous terms by Moses, Gen. vi. 4? "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men which were of old, men of renown."

Against the idea of a gradation in the above titles are the following authorities, founded on undisputed ancient accounts and traditions. In the time of the Chow dynasty it was asserted, "Our kings (*wang*) are the same as the ancient monarchs (*te*)." In this says the historian, "where is there any difference of rank or eminence." Neither might the nobles ever assume the title of *wang*, as is evident from the common saying: "Heaven cannot have two suns; nor the people two kings (*wang*); nor the nation two rulers; neither can there be two to receive supreme honor."—With regard then to a widely different subject, out of their own mouth can they be convicted: the earth cannot have two Lords; for "Jehovah thy God, is one Lord."

We will not weary our readers with more than one short additional quotation. A knowledge of these distinctions is useful for the purpose of understanding many portions of their history. "The combination of the terms *hwang* and *te* anciently had the same meaning as that of *hwang* and *wang*,—that is a mighty prince:—they were never used together as a common title, until the time of Tsin (B. C. 220). The united term *hwang-te* was then adopted, to express the possession of the whole empire. The ancients had the titles of *kung*, *how*, *pih*, *tsze*, *nan* (similar to duke, count &c.) for their ministers;—the title *wang* was never conferred on them, until the time of Han (B. C. 202). Then first, were the meritorious servants ared the sons and brothers of the monarch styled *wang* (kings)."

CHINESE THEOLOGY.—Perhaps some of our readers would be interested to know the theology which the Chinese sages have taught in their classic books. The native character of man has been a prominent subject of controversy and inquiry among

serious men of all ages, and appears no less so at the present time. We do not quote their sentiments indeed as of binding authority or certain truth, but that the reader who pleases, may compare the doctrines inculcated here, with the opinions entertained among Christians, and chiefly with the bible itself.

In the last of the four books, there is a discussion upon this subject between Mencius a disciple of Confucius, and several objectors. Kaou-tsze said, "human nature resembles the willow, and justice is like a willow basket; in forming human nature to justice and virtue, we must do as we do when making a vessel of willow." Mencius replied; "do you not thwart and twist the nature of the willow before you make the *pei-keuen* vessel? Would you in the same manner thwart and twist human nature to form it to justice and virtue? If so, your doctrine would lead all men to consider justice and virtue to be *miser*y."

Kaou-tsze said, "human nature resembles the flowing of water, cut a channel to the east, and it will run east; cut one to the west, and it will flow west. Man's nature originally is neither inclined to virtue or vice." Mencius replied; "true, water prefers neither east nor west, but does it incline neither to run up nor down? Men are all naturally virtuous, the same as all water naturally flows downward. If you stick water or leap into it, you may cause it to rise above your head. Dam up its course, and you may raise it to the hills; but is this the natural inclination of water? No, it is impelled to do so. Human nature in the same manner may be made to practice vice."

Kung-too-tsze said, "Kaou-tsze says, that human nature is originally neither virtuous nor vicious. Some say that nature may be led to virtue or vice. Hence when Wan and Woo reigned, the people loved virtue; but when Yew and Le reigned, the people then took pleasure in cruelty. Some say that there are people whose natures are radically good, and others whose natures are radically bad. Hence, when the good Yaou reigned, there was the inerrigible Scang. When the unnatural Koo-sow was a father, there was the filial Shun. Now since you say that nature is virtuous, these various results could not have been." Mencius replied; "if you observe the natural dispositions you may see that they are virtuous; hence I say that nature is virtuous. All men have compassionate hearts, all men have hearts which feel ashamed of vice, all have hearts disposed to show reverence and respect, and all men have hearts which discriminate between right and wrong. A compassionate heart is benevolence; a heart ashamed of vice is rectitude; a heart which respects and reveres, is propriety; and a heart which clearly distinguishes right from wrong is wisdom. Now benevolence, rectitude, and propriety and wisdom are not melted into us from something external; we certainly possess them of ourselves. But many think not of this. Hence it is cautioned, 'seek and you shall obtain, let go and you shall lose;' some do lose one, some ten fold, and some innumerable; thus they do not improve their natural

powers." Again he says, "benevolence is man's heart, and justice is man's way. To lose the way and no longer walk therein, to let one's heart go, and not know where to seek it, how lamentable! If a man lose his fowls or his dogs, he knows how to seek them. The duty of the student is no other than to seek his *lost heart*."

Confucius says; "the highest exercise of benevolence is tender affection for relatives. Justice is what is right in the nature of things. The highest exercise of justice is to honor men of virtue and talents. To love one's kindred according to their nearness or remoteness of connection, and to honor the virtuous according to the degree of their worth, are what constitute propriety."

"Perfection or sincerity is the way of heaven; to aim at it, is the duty of man. The sincere hit the due medium without effort, obtain it without thought, and practice it spontaneously. Such are *sages*. It is only the man possessing the virtues of the sages, that can perfect his own nature; he who can perfect his own nature, can perfect the nature of other men: he who can perfect the nature of other men, can perfect the nature of things; he who can perfect the nature of things, can assist heaven and earth in producing and nourishing things. When this is the case, then he is united with heaven and earth, so as to form a trinity. To be united with heaven and earth, means to stand *equal* with heaven and earth, so as to form a triad. These are the actions of the man who is by nature perfect, and who needs not to acquire perfection by study.

"The next order of men (next to the sages), bend their attention to straighten their deflections from the path of rectitude. Having sincerity, it gradually accumulates and makes its appearance; after this it begins to shine, and at last becomes brilliant. Having become brilliant, it then moves others to virtue, so that at last it effects in them a complete renovation."

PROPORTION OF MANTCHOU AND CHINESE OFFICERS IN THE PRESENT GOVERNMENT OF CHINA.—We have read that the executive officers in China are chiefly filled with Tartars, and that very great dissatisfaction is felt, if not uttered, by the native Chinese towards their Tartar masters. Subjected as they were to a foreign yoke, it is not unreasonable to suppose, that the further step of dispossessing them also of a share in their usual honors and emoluments would create discontent. The effect of such a course would naturally be, what is often asserted to be the fact, that the people having little interest in the government by participation in its offices, are ripe for change. An examination into the comparative numbers of Mantchous and Chinese employed in the high offices, will aid in forming a judgment on the subject.

Let us begin with the ministers of the imperial cabinet of Peking, which holds daily sessions. Its members are *sixteen* in number. The first is a Mantchou, the second a Chinese; thus alternately through the highest six grades. Four of the ten inferior in rank, are Chinese,—so that *nine* of the sixteen ministers, are either Mantchous or Mongols. Besides this cabinet, there is a privy council, the names of whose members we do not know; but they are selected from all the higher stations, without any exact rule as to rank or number.

The six supreme tribunals of state, together consist of thirty-six members. Each tribunal has two presidents, a Mantchou and a Chinese. The vice presidents are twenty-four, who also are alternately Mantchou and Chinese; so that eighteen of the thirty-six are of the conqueror's race. The president of the national college, Han-liu, is a Chinese.

If we now leave Peking, and examine the officers throughout the eighteen provinces which compose China Proper, we shall obtain the following results. The highest provincial officers are the governors, of whom there are but eight. Five of these have each two provinces, one has three, and the remaining two have each a large province under his jurisdiction. These high servants of the emperor each have dominion over a country not inferior to a small kingdom; often exceeding the island of Great Britain two or three times in territory, and not less superior in proportion of population. Six of the eight governors are Chinese, and *thirteen* of eighteen provinces are therefore ruled by the "sons of Han." Next in rank to these officers are the lieut. governors, of whom there are fifteen in all. Ten of these are Chinese.

If again we enumerate in the order of rank, the governors, lieut. governors, commanders-in-chief of the military forces, the treasurers, criminal judges, and the literary chancellors, reckoning all in these seven grades, we shall find the whole number in all the provinces to be 102, and that 73 of these are Chinese. Thus the ratio of Chinese to Mantchous, as found in the seven highest provincial posts, is more than *two* to *one*. But it should be remembered also that the ratio of the Chinese population to that of the Mantchous, is probably as twenty or thirty to one.

REMARKS CONCERNING THE CONDITION OF FEMALES IN CHINA.

It has been justly remarked that a nation's civilization may be estimated by the rank which females hold in society. If the civilization of China be judged of by this test, she is surely far from occupying that first place which she so strongly claims. Females have always been regarded with contempt by the Chinese. Their ancient sages seem to have considered them scarcely worthy of

their attention. The sum of the duties they require them to perform is, to submit to the will of their masters. The lady, say they, who is to be betrothed to a husband, ought to follow blindly the wishes of her parents, yielding implicit obedience to their will. From the moment when she is joined in wedlock, she ceases to exist—her whole being is absorbed in that of her lord. She ought to know nothing but his will, and to deny herself in order to please him. *Pan-hwuy-pan*, who is much admired as a historian, composed a book of instructions for her own sex, in which she treats of their proper station in society, the deportment they should exhibit, and the duties they ought to perform. She teaches them that they “hold the lowest rank among mankind, and that employments the least honorable ought to be, and in fact are, their lot.” She inculcates entire submission to their husbands, and tells them in very plain terms that they ought to become abject slaves in order to be good wives. We cannot expect that these doctrines, inculcated as they are by a *lady*, who ought to advocate the cause of her sex, and by one held in so high repute as is *Pan-hwuy-pan*, will be overlooked by the “lords of creation;” especially as they accord so perfectly with their domineering disposition in China.

Confucius, the prince of letters, *divorced his wife without assigning any cause for doing it*; and his followers have invariably adopted similar arbitrary measures in their treatment of the weaker sex. The price which is paid to the parents of the bride constitutes her at once, a saleable commodity, and causes her to be regarded as differing little from a mere slave. In the choice of a partner for life she acts only a passive part. She is carried to the house of the bridegroom, and there disposed of for life by her parents.

The birth of a female is a matter of grief in China. The father and mother, who had ardently hoped, in the unborn babe, to embrace a son, feel disappointed at the sight of a wretched daughter. Many vows and offerings are made before their idols in order to propitiate their favor and secure the birth of a son. The mercy of the compassionate *Kwan-yin* especially, is implored to obtain this precious gift; but after they have spent large sums of money in this pious work, the inexorable goddess fills the house with mourning at the birth of a daughter. “Anciently,” says *Pan-hwuy-pan*, “the female infant was thrown upon some old rags by the side of its mother’s bed, and for three days was scarcely spoken or thought of. At the end of that time it was carried to a temple by the father, accompanied by attendants with bricks and tiles in their hands.” “The bricks, and tiles,” says *Pan-hwuy-pan* in her comment on these facts, “signify the contempt and suffering which are to be her companions and her portion. Bricks are of no use except to form enclosures and *to be trodden under foot*; and tiles are useless except when they are *exposed to the injuries* of the air.”—The *Sheking*, one of the venerated ancient books, says,

“——When a daughter is born,
 “She sleeps on the ground,
 “She is clothed with a wrapper.
 “She plays with a tile.
 “She is incapable either of evil or good.”

This last assertion is explained thus: “If she does ill, she is not a woman: and if she does well she is not a woman; a slavish submission is her duty and her highest praise.” At the present day, as well as anciently, the female infant is not unfrequently an object of disgust to its parents, and of contempt to all the inmates of the family. As she grows up, her feet are so confined and cramped that they can never exceed the size of infancy, and render it impossible for her ever to walk with ease or safety. Small feet, that badge of bondage, which deprives them of the power of locomotion, confines them to the inner apartments, except when poverty forces them to earn their livelihood abroad by labor, which they render exceedingly difficult and painful.

Females of the higher class seldom leave the house, except in sedan chairs. Their lives are but an honorable captivity. They have few or no real enjoyments; are ignorant of almost every thing—very few of them being able to read, and live and die little more than mere ciphers in human society. Pale and emaciated, these spend the greatest part of their lives in embellishing their persons; while females of the poorer classes, whose feet are necessarily permitted to grow to the size which the God of nature designed, perform all the drudgery of husbandry and other kinds of work. These last are in general very industrious, and prove to be helpmates to their husbands. Being remarkable for their good, sound understanding, they manage their families with a great deal of care and prudence; and so far as industry and economy are concerned, they are exemplary mothers. Notwithstanding the degradation in which they are held, they are generally far superior in intellect to the common cast of Asiatic women. They are very ingenious in their needle work, and the like; and to be a good mother, in the estimation of this class of the Chinese, a woman must be a weaver. But it is to be regretted that they have very little regard for the cleanliness of either their persons or houses. Their children crawl in the dirt, and the few articles of furniture in their dwellings are covered with filth.

Infanticide of females is not unknown among the Chinese. They are far from regarding this crime with the horror it deserves. “It is only a female,” is the answer generally given when they are reproved for it.

May the Father of mercies soon send his glorious gospel to China, that woman here may be raised from her present degradation. It is Christianity alone, that assigns to woman her proper rank; and secures the rights of the weaker sex against the encroachments of the stronger. In vain shall we expect any great amelioration of the moral condition of this nation, so long as the wife, the

daughter, the sister, and the mother are regarded and treated as slaves. Where females do not mingle in society, the manners of the other sex become coarse and inelegant. All the finer feelings of human nature, which can be produced only by the friendly and happy intercourse of the social and domestic circle, where the sexes meet on terms of intellectual and moral as well as civil equality, are of course unknown. This is too much the case in China; and the "celestial empire," with its boasted high state of civilization, is peopled by men, unpolished by the influence which the mild and amiable qualities of female companions never fail to exert upon the manners of "the sterner sex." This remark might be considered trivial, were it not that the influence which the seclusion of females has upon Chinese society, is too baneful to be regarded with indifference. How much does China lose in consequence of the incapacity of its mothers to instruct their children, during that early age when the mind is most easily made to prefer activity to sluggishness, and the heart receive its first and strongest bias to virtue or to vice. Were this deficiency supplied, children would receive the first and best rudiments of knowledge, before they are old enough to enter a school; and mothers, instead of the insults and contempt which they now have to endure, would be treated with kindness and respect.

NAVIGATION OF THE YANG-TSZE-KEANG.—Several attempts, which have been made to penetrate into the interior of China, have proved abortive. The anti social policy of the celestial empire, which excludes all foreigners from its dominions, greatly impedes the progress of enterprises, which are advancing with a steady and majestic step, and must eventually break down the tyranny of despots. Fully aware of the difficulties of maintaining a friendly intercourse with the Chinese, we might readily subscribe to the opinion, generally entertained, that this country is inaccessible to foreigners, if we did not believe that the wall which separates it from the rest of the world is mostly imaginary. In the minds of the Chinese generally, there exists no hostility against foreigners; on the contrary, they are often very fond of strangers. But to barbarians, who presume to think that man has a natural right to maintain *free intercourse* with his fellow-men, and who do not respect the boundaries which a crooked policy has prescribed for itself and others, the Chinese *government* is opposed. Yet what are a few unprincipled men against hosts of enlightened individuals?

Central Asia, hemmed in on one side by savage tribes, extensive deserts and high mountains, and on the other by an ancient empire which forbids research and repels "intruders," has hitherto remained unexplored. But shall its inhabitants and its productions continue to be secluded and shut up from the enterprising

men of the nineteenth century? Has not human ingenuity and perseverance, under the guidance of divine Providence, often overcome greater obstacles than now impede our progress into central Asia? Have not the Russians penetrated to the utmost confines of the frozen regions of Siberia? Are not modern adventurers, even at this moment, traversing the burning sands of Africa, and vigorously pursuing their way through regions hitherto unexplored? A tour through the whole of central Asia presents advantages, to be gained for religion, science and commerce, far greater than any other similar enterprise which now engages the attention of scientific and philanthropic men.

But is such an undertaking possible? Is it possible to reach those remote regions and open there a highway for the nations? The *Yang-tsze-keang*, one of the finest rivers in the world, takes its rise some degrees beyond the source of the Yellow river, in Tsing-hae or Kokonor. On its way down to Sze-chuen it is called Muhloosoo; but soon after entering Sze-chuen it takes the name of Kin-sha, 'golden-sanded,' and runs southward through Yunnan, and then northward through those parts of Sze-chuen which are inhabited by subdued Meaou-tsze. It afterwards takes the well known name *Yang-tsze-keang*, which it retains as it flows on through Sze-chuen, Hoo-pih, the northern parts of Keang-se, Gan-hwuy, and Keang-soo, to the sea. This river is broad, deep, and sometimes rapid; and from its long course and the number of provinces through which it passes, it has been called 'the girdle of China.' In some places it spreads out so as to form islands, upon which rushes grow abundantly; and many of the most fertile and densely populated parts of the Chinese empire are found along its banks. Having a central course, in respect to the provinces, it is easily connected by canals with many other rivers, and forms a most extensive inland-water communication. The boats which are employed on the *Yang-tsze-keang* are very numerous, and with little difficulty they can ascend almost to its source. Thus while this noble river affords great facilities for traversing the most fertile parts of China Proper, it brings the adventurer into Thibet, near to other waters which flow southward through the territories of British India. There is no doubt that by means of these rivers a communication might be opened between some of the principal cities and marts of India and those of China.

In order to obtain a more perfect knowledge of the *Yang-tsze-keang*, let us take a survey of it through its whole course. The mouth of the river is about twenty miles broad; it is in lat. $31^{\circ} 34' N.$, lon. $120^{\circ} 32' E.$ from Greenwich. There are extensive banks near its entrance, and the whole island of Tsung-ming is an alluvial deposit formed by the waters of the river. Near the mouth of the *Yang-tsze-keang*, are some of the largest and richest cities of China. Soo-chow-foo, the Chinese Arcadia, and the most beautiful of all their cities, is in lat. $31^{\circ} 23' N.$, lon. $120^{\circ} 20' E.$ Shang-hae-heen, a very extensive and important mart, is in lat. $31^{\circ} 9' N.$, lon. $121^{\circ} 4' E.$ Both of these places, by means

of canals, are connected with the Yang-tsze-keang; indeed almost all the important cities which are near the river, are united with it by canals. Not far southward are Keang-foo and Hang-chow; both of them are important cities; the latter is the capital of Che-keang. On the northern shore, is Hac-mun, which has a fort for the defense of the river, but it is utterly dismantled. Beyond Hae-mun northward, is Tung-chow; westward on the banks of the river, in lon. $120^{\circ} 4'$, is Tsing-keang-heen; and opposite to it is Yin-keang-heen.

Passing on westward through the province of Keang-soo, the first cities we meet with are Tae-chow, Chang-chow-foo, and Chin-keang-foo, all of which carry on a brisk trade. *Nan-king*, or Keang-ning-foo, in lat. $32^{\circ} 4\frac{1}{2}'$ N., lon. $118^{\circ} 38'$ E., is only a league from the Yang-tsze-keang, with which it is connected by canals. Nanking, as a commercial city, is too well known to need any further description in this connection. Before leaving the province of Keang-soo, in ascending the river, we find it diminished to a mile in breadth, but covered with boats, some of which are of two hundred tons burden.

The first remarkable city, which we find in Gan-hwuy, is Tae-ping-foo in lat. $31^{\circ} 38'$ N., lon. $118^{\circ} 24'$ E., on the southern banks of the river. Opposite to this city is Ho-chow; and the whole adjacent country is fertile and well cultivated. Further onward is Woo-wei-chow and Gan-king-foo; this last city, which is the capital of the province, is situated in lat. $30^{\circ} 37'$ N., and lon. $116^{\circ} 55'$ E.

Proceeding up the river, we pass through the northern extremity of Keang-se, and enter the province of Hoo-pih. The river here receives several tributary streams, the principal of which is the Han-keang, which comes down from the northwest, and falls into the Yang-tsze-keang near Han-yang-foo, in lat. $30^{\circ} 34\frac{1}{2}'$ N., lon. $114^{\circ} 38\frac{1}{2}'$ E.; this place is near Woo-chang-foo, the capital of the province, in lat. $30^{\circ} 34'$ N., lon. $114^{\circ} 35'$ E. The river here bends southward, and almost reaches the Tung-ting lake; and then northward to Sze-chuen. In this province the majority of the commercial cities stand on the Yang-tsze-keang, which winds its way through a hilly country, and is increased by several streams which fall into it, some from the north, and some from the south. From Sze-chuen, it stretches on in a northwest direction to Kokonor or Tsing-hae, but its sources are not well defined. The regions of Kokonor and Thibet are well watered, and give birth to several important rivers, which flow southward. The traveller, having now surveyed these upper countries, might then select his route, and descend to the British possessions in Burmah or Bengal.

RELIGIOUS WORSHIP OF THE JAPANESE.—We have pleasure in giving to our readers the following remarks on the religious

worship of the Japanese, from the pen of Dr. G. H. Burger, who a few years since paid a visit to China. He had, previous to his arrival here, been for some time resident in Japan; and he is now, we believe, continuing his researches in that country. We ought perhaps to apologize to him for publishing remarks which were not prepared by him for the press, but only for private information.

A few observations on the paper before us are necessary. The writer is not strictly correct when he says, that the Japanese form of worship has no resemblance to the Chinese, as those who are acquainted with the latter will readily perceive. The difference is however very great. Dr. Burger has fallen into an error which we have already had once or twice to notice; that of deducing the name Fo (or Fuh), Budha, from Fohi (or Fuh-he), the first monarch, of what the Chinese consider the doubtful period of history;—a period, it appears to us, founded on traditionary recollections of the antediluvian ages. Nothing can be more erroneous than this confusion of names; yet the Asiatic Journal defends it without meeting with correction from any of the sinologues of Europe.

But the doctor has committed a more serious error in confounding the Budhistic and the Brahminical religions, between which there exists a wide difference. To point out the difference would however take up more time than we can now spare to the subject.

What Dr. Burger calls the hereditary, is the same that is commonly termed the ecclesiastical, emperor. On this subject, M. Klaproth says (in the *Journal Asiatique* for Feb. 1833.): "It is a wide spread error among us, that there exist in Japan two emperors, ecclesiastical and civil. We give the first epithet to the Dairi, or real emperor; and the other to the Seogoun (in Chinese Tseang-keun, general), who, in fact, is but the first military dignitary in the empire, or general in chief of the army. It is true that the seogouns have usurped the supreme power, and that by this act the Dairi is placed under their influence; but this state of things, though confirmed by long usage, is illegal, and the seogoun is not even in Japan, considered in any other light than as the first officer of the Dairi, and in no way as a second emperor. Nor is the dignity of the last merely ecclesiastical, as is generally believed; he is a monarch, like any other, but a monarch whose ancestors have had the weakness to let the power be usurped by the military chief of the empire."

In the account of the ancient burial rites of the Japanese, we observe a striking resemblance to those of the Chinese; among whom the burial of men and animals in the tombs of emperors was retained even so late as the Yuen or Mongol dynasty, in the 13th century. In the words of Confucius, as quoted by Mencius, we find also mention made of the custom of burying images of human beings in graves. He says, "they who commenced the use of wooden images (in place of bundles of straw bearing but a faint resemblance to the human form), shall they not be without

progeny! This remark shows how far the 'great sage' carried his hatred of so inhuman a practice, since he regarded even a nearer approach to the resemblance of human beings worthy of such punishment.—But we turn now to the paper of Dr. Burger; he says,—

“The form of religious worship in Japan especially the old form, has no resemblance whatever to any of the contemporary Chinese; the earlier inhabitants of Japan had a peculiar form, which being respected as that of their ancestors, has maintained itself to this day, as well in the hut of the peasant as in the palace of the hereditary emperor. Being generally liked, it is not only tolerated, but even protected and venerated, by government; and even at the present time it might be named as the the positive religion of the Japanese, had not political causes obliged the subjects openly to acknowledge one of the sects of Buddoo. The doctrines, views, and mode of explaining the ancient worship of the Japanese, are in no essential points similar to those of Buddoo; and although by a contact of a thousand years they appear to have more or less amalgamated, yet they are kept strictly and rigorously separate by the present theologians of Japan.

“*The Sintoo form of religious worship.*—The name Sintoo was introduced of late years as a denomination of the old religion, in distinction from the new one, that of Buddoo. The first is called Sintoo,* the way of the Spirit; the second Buddoo or Budtoo, the way of God. The principal articles of faith, and the rites of the Sintoo service are the following.

“The originators and founders of the Japanese empire are held to be the descendants of the sun and moon, and particularly *Ten-syoo-dai-zin*, or in pure Japanese, *Amatelasu-oon-kami*, is the supreme Being, the highest deity. The pure Sintoo worship recognizes no higher being or spirit than him. The hereditary emperors spring from this divine race, which descended from heaven upon the Japanese land, and are genuine representations and followers of *Ten-syoo-dai-zin*: by their title of *Ten-zi*, sons of heaven, they recognize their divine origin. The race also can never become extinct; for in case of a failure in the succession, a descendant is sent from heaven to the childless *Ten-zi*. Even at the present day, in case the hereditary emperor has no progeny, a child from some noble family is chosen by the emperor himself, and by an arranged secret convention is found under one of the trees of the palace, and as sent from heaven is established heir of the throne. The spirit of their ruler is immortal, and this also confirms the faith of the people in the existence of the soul after death; thus the idea of immortality exists, and with it, that of rewards for the good, and punishments for the bad, as also that of a place to which the spirit goes after death. Their paradise is called *Takamakahava*; their hell *Ne-no-kuni*, the land in the

* An analysis of the signification of this and most of the following Japanese words will be found at the end of this paper.

root [bottom or lower part] of the earth. Here the spirit must answer for itself before its heavenly judges. The good, rewarded, remove to takamahava, and are received into the ranks of the heavenly rulers. The wicked are punished and cast down into the abyss, *ne-no-kuni*. In the worship of the *kami*, (spirits or gods,) particular dwellings for them are erected on earth, which are called *mia*; these are temples of various sizes, and built of wood; the smaller of lignum vitæ, the larger of cypress. In the centre of them, slips of paper fastened to pieces of lignum vitæ, are deposited as emblems, of the godhead, and called *Gohei*. These *gohei* are to be found in every Japanese house, where they are preserved in a small *mia*, on an elevated spot. At both sides of the *mia*, stand flower-pots with green boughs, generally of the myrtle or pine; then two lamps, a cup of tea, and several vessels filled with the liquor *sake*. Here every Japanese, morning and evening, offers his prayers to the creator *Ten-syoo-dai-zin*. Large, single standing gates and triumphal arches, (in which I thought was discernible an order of architecture peculiar to the Japanese,) lead to the temples, which, with the dwellings of the priests and other buildings, frequently form extensive and stately edifices. Before the dwellings of the *kami*, two dogs called *Roma-in*, are placed; and before those of *Ten-syoo-dai-zin* two guards called *Sarutahiko*. These creatures, of a peculiar shape, are said to have been the guides and guardians of *Ten-syoo-dai-zin*. They are also at popular festivals, carried in procession before the god;—the one named *Hi-no-oo* is adored as the tutelar god to protect men from fire; the other *Mizu-oo*, to guard them from water.

“Daily, occasionally, or at appointed times, as on the anniversaries of births and deaths (*matsuri*), prayers and gifts are offered to the spirits of the founders of the empire, of good rulers, and of meritorious statesmen, to the praise and honor of such godlike beings (*kami*). These periods are often celebrated as national festivals; however to the highest *kami*, *Ten-syoo-dai-zin*, the pious cannot address their prayers directly, but by intercessors and mediators between this supreme deity and his children on earth. These are called *Syu-go-zin*, watching and protecting gods. All *kami*, except *Ten-syoo-dai-zin* are tutelar gods; and as animals have often been serviceable to *kami*, they also are adored as protecting deities; such for instance as foxes, hares, &c. Besides some flower-pots, a bell, a drum, and some other musical instruments, there is a mirror (*kagami*) near the habitation of the *kami*, signifying here the purity and clearness of the soul. Several writers appear to have confounded the mirrors used in the Sintoo worship with those employed in that of Buddoo. Thunberg and Malte-Brun have done so, both having copied from Kæmpfer.

“On stated occasions, but mostly at the beginning and middle of the month, various eatables, as rice, millet, cakes, fish, &c. are offered to the *kami* and to their tutelar gods. In very ancient

times, human sacrifices were offered to the watching and protecting gods, among which are the nine headed dragon, &c. These evil creatures were looked upon as attendants of the divinity, and it was sought to reconcile them to mankind by offering such dear pledges taken out of the family. In general the victim was a beautiful and innocent daughter. It is permitted to the followers of this religion to kill animals, and to stain themselves with blood; the priests also may marry. The dead are buried in coffins resembling a *mia*, temple; and in former times, when men of rank died, a number of their dependents and friends were buried with them in their graves; in later times they used to rip up their own bellies, that they might follow their deceased masters and friends after death. In the 33d year of the reign of *Suizinteno*, (A. D. 3,) these usages were interdicted, but they still maintained themselves till the time of *Taikos* (A. D. 1650). They also used in lieu of human beings, clay images, which are frequently dug up even at the present day.

“*The Buddoo form of religious worship.*—This religion was probably first introduced from China, through Corea, into Japan, A. D. 540; and was confirmed A. D. 576 by the introduction of the image of *Syaka* (Shakia, in Chinese *Shikya*), likewise from Corea. According to the accounts of learned Japanese, the dogmas of this religion are divided into two classes, distinguished as a higher and lower doctrine of faith.

“The higher doctrine rests on the following foundation. ‘Man derives his origin from *nothing*, and therefore has no evil in himself; the impressions of the world without, bring out in him the first seeds of evil, from which also he derives his first ideas of wickedness. One must therefore seek to guard himself against these impressions, which is done, by singly and alone following the bent of the soul which lives within us. This is the deity itself, which guides our actions. Hence no worshiping of idols is permitted. The human body sprung from nothing, and after death returns to nothing. The soul survives; that of the wicked floats eternally in the void of space; that of the good reposes in the palace of the deity, from whence, if the inhabitants of the world should require the assistance of a virtuous man, it is sent from heaven to occupy another human body.’

“The lower doctrine of Buddoo, which properly is the religion of the people, is thus explained. ‘There is on the other side a great judge called *Emaoo*; before him stands a large mirror, in which the actions of all men are imaged forth. Near this mirror stand two evil spirits, servants to *Emaoo*, who observe all the actions of the inhabitants of earth in the mirror, and report them to the king. The one on the right hand is called *Doo-soo-zin*, ‘the quick-cared spirit;’ the one on the left, *Doo-me-zin*, the ‘quick-sighted spirit.’ A third spirit at the side of the king takes down all the reports in writing, by which the souls of the dead are judged.’

But properly the souls of the dead, both good and evil, are sent to their rewards and punishments by six different roads. This confirms their belief of the transmigration of souls. These roads are:—

1. Gokurak, the road to paradise.
2. Ningen, the road to the world of men, or perhaps, to the men of the earth.
3. Syura, the road to the fighting hell.
4. Gaki, the road to the starving hell.
5. Tsikusyo, the road to the animal hell.
6. Ten-nin, the road to the men of heaven.

“Amida, the receiving, helping, and saving god, is the principal deity and dweller in paradise. There are five commandments, given as rules for the guidance of human actions, viz.

1. Moogo, not to lie.
2. Z'yain, not to commit adultery.
3. Sewasyoo, not to kill any living creature.
4. Insyoo, not to get drunk.
5. Tsyootoo, not to steal.

“These two chief branches of the doctrine of Buddoo, spread again into several ramifications; and there are now in Japan the following sects which are tolerated by government.

1. Zen; of which there are three subdivisions, viz. Rinzai, Syootoo, and Oobak, named after Chinese monks;
2. Zyoodo;
3. Hokke;
4. Tendai;
5. Singon;
6. Gusya;
7. Z'yoosits;

8. Sitzoo. These eight sects now divide the various doctrines of Buddoo (Buddoo signifies the same as Syaka); they are named from their books, principles, or earlier habitations, whereof I will give the following brief particulars.

Zen means literally sitting quiet, sunk back in perfect repose of thought.

Zyoodo means holy land, and thus indicates the belief in a holy land.

Hokke, *Gusya*, *Z'yoosits*, and *Sitzoo* are names of the books bequeathed by their authors.

Tendai is termed thus from a mountain and temple of that name in China. (Query, Hindostan?)

Singon means to repeat true psalms.

“The two last named sects, in their doctrines and prayers make use of the Indian writing, known under the name of the old Devanagari. They themselves call it Bonzi. It is also written in the books *Ziki* and *Sittan mata teimon*, that they are received by the Brahmins.

“Besides these two principal religions, there now exists also the sect of *Syuntoo*, i. e. the morality of Confucius, which has existed in Japan, since A. D. 59. Here also, as in China, its only object is a virtuous life in this world, without troubling its followers about aught that may occur after death.

“Lastly, we observe also the sect of *Jamabus*, literally ‘mountain soldiers,’ properly magicians, proceeding from two of the sects of Buddoo, viz. Tendai and Singon. These Jamabus, whose external appearance much resembles the priests of the above mentioned sects, except in some insignia, are particularly distinguished from all other priests and monks of Buddoo, by being permitted to eat flesh and to marry, which are most rigorously forbidden to the former.

“From this superficial statement of the dogmas and divisions of Buddoism, the religion will at once be recognized as that of Fo, Foe, or Fohi of Syaka; in short as the brahminical religion which began in India about 2,800 years since, and has latterly spread over the southeastern parts of Asia. The more its doctrines were thrown into a form, comprehensible to the people, so much the more profuse it became in the use of images. One may therefore easily fancy the erection of innumerable temples filled with multifarious and polymorphous symbols and attendants of the deities, to consecrate and direct the sensuality of the common people.

“Fo is also known to the present Japanese. They affix this name to every thing possessing the power of doing any thing extraordinary. It is therefore an attribute of the deity, of all Budds, and kami, and there are consequently innumerable Fo; I allude to the Fo of the learned, which is sometimes called Syaka, sometimes Budda, and who is the founder of the brahminical religion.

ANALYSIS OF THE JAPANESE WORDS.

Sin-too: from *sin*, or *zin*, spirit, god, properly spirit of god, and *too*, law, way.

Bud-doo: from *budd*, god or Budha, and *too* (for euphony read *doo*), way.

Ten-zi: from *ten*, heaven, and *zi*, child, son; the emperor.

Ne-no-kuni: from *ne* root, *no*, the sign of the possessive, and *kuni*, land; q.d. the land in the root [of the earth]; hell.

Hi-no-oo: from *hi* or *fi*, fire, *no*, the possessive sign, and *oo*, great lord; the lord of fire.

Mizu-oo: from *mitz*, water, and *oo*, great lord; the lord of water.

Syu-go-zin: from *syu*, watching, *go*, protecting, and *zin*, spirit or god; the tutelary gods or intercessors.

E-ma-oo: from *e*, flame, *ma* evil, and *oo*, king or great lord; the judge of hades.

Doo-oo-zin: from *doo*, quick, *oo* ear, and *zin*, spirit or god; the quick-eared spirit.

Doo-me-zin: from *doo*, quick, *me*, sight, and *zin*, god or spirit; the quick-sighted spirit.

A-mi-da: from *a*, receiving, *mi*, saving, and *da*, helping; this is one of the Indian attributes of Budha.

Syun-to: from *syun*, moral, and *too*, way or law; the principles of Confucius.

Jama-bus: from *jama*, mountain, and *bus*, soldier; the sect of Jamabus.

CHOO'S FAREWELL ADDRESS.—The late lieutenant-governor of Canton, when about to retire, published a sort of farewell address to the people, in eight verses, which were printed and sold in the streets. The manner of doing such things in China is a little different from that in India and other places, when a favorite officer retires, although the principle is much the same; each party flatters and praises the other, and so both are pleased. However in Choo's case, there was no dinner, nor speech making; nor was there a letter or address sent to him with a great many signatures; yet he put forth the following, which shews somewhat of the mind and feelings of men in China:—

“ Having been long ill, I requested and obtained permission of the emperor to return to my native village. The scholars (or gentry) and common people heard the announcement with alarm, talked about it, and some even wept. When I heard this my feelings were wounded, and I wrote the following disconnected verses to console, and excite them to virtue.

Yu kea seen she—show joo fung ;
Leang tae e jin—taou yue chung ;
Kin jih keu jen—che sze tsee ;
Hang tscang tso tih—Le we kung ;
 &c. &c. &c.

From ancient days, my fathers trod the path
 Of literary fame, and placed their names
 Among the wise; two generations past,
 Attendant on their patrons, they have come
 To this provincial city.* Here this day,
 'T is mine to be imperial envoy;
 Thus has the memory of ancestral fame
 Ceased not to stimulate this feeble frame.

My father held an office at Lung-chow, †
 And deep imprinted his memorial there;—
 He was the sure and generous friend
 Of learning unencouraged and obscure.
 When now I turn my head and travel back,
 In thought to that domestic hall, it seems
 As yesterday, those early happy scenes;—
 How was he pained, if forced to be severe!

From times remote, Kwang-tung has been renowned
 For wise and mighty men; but none can stand

* The Chinese have a great affection for the place of their nativity, and consider being in any of the other provinces, like being in a foreign settlement. They always wish to return thither in life, or have their remains carried and interred there after death.

† A district in the province of Canton.

Among them, or compare with Keuh-keang:—*
 Three idle and inglorious years are past,
 And I have raised no monument of fame,
 By shedding round the rays of light and truth,
 To give the people knowledge. In this heart
 I feel the shame, and cannot bear the thought.

But now, in flowered pavilions, in street
 Illuminations, gaudy shows, to praise
 The gods and please themselves, from year to year
 The modern people vie, and boast themselves,
 And spend their hard earned wealth,—and all in vain.
 For what shall be the end? Henceforth let all
 Maintain an active and a useful life,
 The sober husband and the frugal wife.

The gracious statesman, [gov. Loo,] politic, and wise,
 Is my preceptor and my long tried friend;
 Called now to separate, spare our farewell,
 The heart rending words affection so well loves.
 That he may still continue to exhort
 The people, and instruct them to be wise,
 To practice virtue, and to keep the laws
 Of ancient sages, is my constant hope.

When I look backward o'er the field of fame
 Where I have travelled a long fifty years,
 The struggle for ambition and the sweat
 For gain, seem altogether vanity.
 Who knoweth not that heaven's toils are close,
 Infinitely close! Few can escape.†
 Ah! how few great men reach a full old age!
 How few unshorn of honors, end their days!

Inveterate disease has twined itself
 Around me, and binds me in slavery.
 The kindness of his majesty is high‡
 And liberal, admitting no return,
 Unless a grateful heart; still, still my eyes
 Will see the miseries of the people.—
 Unlimited distresses, mournful, sad,
 To the mere passer by, awaking grief.

* Keuh-keang was an ancient minister of state, during the Tang dynasty. His imperial master would not listen to his advice and he therefore retired. Rebellion and calamities arose. The emperor thought of his faithful servant, and sent for him; but he was already dead.

† The natives consider this sentence an insinuation unfavorable to the monarch, and amounting almost to treason. It is well for Choo that he is not going to Peking, where some friend might bring this verse to his majesty's notice.

‡ In permitting Choo to retire from public life.

Untalented, unworthy, I withdraw,
 Bidding farewell to this windy, dusty world;
 Upwards I look to the supremely good—
 'The emperor,—to choose a virtuous man
 To follow me. Henceforth it will be well.—
 The measures and the merits passing mine;
 But I shall silent stand, and see his grace
 Diffusing blessings like the genial spring.

These hasty lines are written by Choo-kwei-ching of Kin-ling, in Che-keang province."

The above, in the original, is considered a tolerable specimen of Chinese verse. Of poetry it contains nothing. Choo seems unhappy. He finds nothing to satisfy the immortal mind. Would that he knew and would receive the glorious gospel which brings life and immortality to light.

SPERSTITION AND IDOLATRY.—These are words of a very indefinite meaning, judging by their application in the western world. We give below, what we consider examples of these abominations, not meaning, however, that there are none elsewhere.

The Peking Gazette of the 26th of the 5th moon of the current year, the 13th of Taou-kwang, contains a long document concerning *Shoo-hing-tae*, a Mungkoo Tartar, who, while he held the office of major in his majesty's cavalry during the wars in Cashgar, became ill of a pulmonary disease, which disabled him from doing duty on horseback. He was afraid of being dismissed, and therefore sent in his resignation, but did not wait for an answer. He disappeared for a long period; at last he was seized by the police of Peking in a huckster's shop, where having engaged in a dispute, he had recourse to blows. Being taken into custody for breaking the peace, he was required to give an account of himself. The account he gave, was so unsatisfactory, that he was considered a *suspicious person*. The present emperor of China is actually, as well as nominally, "the first magistrate," the head of the police; and he also thought the major a "suspicious person," especially because of his having changed his name, and that more than once.

Shoo-hing-tae's case as stated by himself, was as follows. The reader will judge of the propriety of the term superstition, which we have prefixed to his recital. When he found himself ill of a dangerous disease, and unfit for the emperor's service, he made a vow, that if he should recover, he would become a priest of the Taou sect, quit the world, and visit, in order to worship, the five great mountains of China. He was restored to health, and went to the flowery hills of Shen-se, and was ordained a priest. Having effected this, and in the temple of 'thunder's ancestor,' worshiped Koo-jin-chaou as his master, he set out upon his pilgrimage to the five great mountains, calling at his mother's house in his

way, when unluckily he fell into the dispute in the huckster's shop. About his person were found some doctor's and astrologer's books, on which he had written his name, differently from the name taken at his ordination. This, he said, arose from carelessly writing his familiar, boyish name, mixed with his priestly name. He was sent back to Shen-se, where he had obtained priest's orders, to be there tried by the local magistrates, and confronted with his professed spiritual master. In his vow, he limited his efforts to the term of ten years, but was cured at an earlier period.

The *idolatry* we refer to, appears in the Peking gazette for the 5th moon, 25th day. There, the fooyuen of Kwang-se, and Loo, the governor of Canton, on their knees beseech his imperial majesty to confer honors on an old idol god, the image of a man named *Chin*, who lived in the time of the Sung dynasty. The reason for this special favor, in conferring which his majesty is requested to manifest his compassionate kindness to the gods, is, that during the late highland rebellion, which is not yet forgotten, this idol showed wonderful power and was marvellously preserved. It was much esteemed, and on the descent of the mountaineers, much prayed to; and in consequence, the rebels passed the villages near where it stood without burning them. Afterwards, these same rebels were caught and tied with cords in the idol's temple. At midnight they attempted to unloose themselves, while the guards inside were asleep. But a red flame issued from the idol's temple, and alarmed the troops outside. The plot was discovered, and a heavy fire of artillery opened upon the prisoners within, by which they were all killed. Still, notwithstanding all the cannonading, the idol remained unhurt. The walls were battered by the shot, but the image remained entire. For these divine services in behalf of the reigning dynasty, the governor and lieutenant-governor solicit the emperor to confer the honor of a new tablet upon the idol's temple.

Surely it is hard to tell whether one should laugh or weep at this. Men, educated men, and thought fit to be governors over millions, thus petitioning for honors to be conferred on—what? Why, a block of wood it may be, or a piece of stone! Again, petitioning the emperor to show his *compassion to the gods!* Doubtless they need it; and much good will the idol derive from his new honors.

But it is better to feel our spirits stirred within us, as Paul did when he saw the idolatry of the Athenians. Tell us, ye who acknowledge Jehovah as your God, the author of your every good, of the world in which you live, and of yourselves, can you look on and see his honor thus given to senseless idols with indifference?—his glory to graven images, and make no effort to prevent it? We should feel our hearts moved with compassion, as a greater than Paul did, when he saw men ignorant and wicked, and should follow his example by seeking to enlighten and save them, even though it be at expense of pleasure, and honor, and ease, yes and life itself.

LITERARY NOTICES.

Publications of the Society for the diffusion of Useful Knowledge.—We have been obligingly furnished with a small pamphlet, entitled, "Some remarks on the fifth annual report of the Society for the diffusion of useful knowledge;" it was accompanied by the following note, addressed "to the editor of the Chinese Repository."

"Sir, having been requested, by the committee of the Society for the diffusion of useful knowledge, to give circulation to the enclosed "remarks" in answer to various attacks recently made upon the society, chiefly by those members of the *trade*, who consider themselves aggrieved by the cheapness of its publications, I beg the favor of your inserting in your journal, (whose objects are of a cognate character with those of the society,) such portions of the *remarks* as appear calculated to promote the end in view, and are likely to prove interesting to your readers. —

I am, Sir,
Your most obedient serv't,
J. F. D."

We do not suspect that this note was intended as a hint to reduce the price of our own publication; but coming with the pamphlet as it did, when we were considering the expediency of so doing, it brought us at once to the conclusion that such a measure is expedient; and when we proceed to the third volume,

unless good reason can be adduced for changing our present purpose, we shall reduce its price one half, anticipating of course that the number of copies circulated will be more than doubled.

We are exceedingly gratified by the manner in which the Repository has been received, and are persuaded that a tolerable degree of faithfulness on our part will increase its circulation, and give it new claims to the attention of the reading world. The exigencies of the case, demand such a publication. These eastern nations present a wide field for research and inquiry; and the number of those who seek for information concerning them, is rapidly increasing. The circle of readers, on all subjects of importance, is daily extending. Forty years ago, in the opinion of Edmund Burke, there were only 80,000 *readers* in Great Britain: but, during the last year, it has been shown that there are 200,000 *purchasers* of one periodical work, the *Penny Magazine*; and "it may be fairly calculated that the number of the readers of that single work, amounts to a million."

The works now published by the Society for the diffusion of useful knowledge, are ten in number; viz. "Library of Useful Knowledge, Library of Entertaining Knowledge, Farmer's series of the Library of Useful Knowledge, British Almanac,

Companion to the Almanac, Journal of Education, Portraits, Maps, Working-man's Companion, and Penny Magazine. In addition to these, a *Penny Cyclopædia* will be commenced with the new year." Such was the number of the society's publications at the close of the year 1832.

The character of these works, their intrinsic value, and the very low price at which they are sold, are well known to the public. The writer of the pamphlet before us notices each of them separately; but our limits forbid us to follow him in detail. Concerning the "acts" and the "intentions of the society," he says:—

"With the the sum of £300 per annum, (the sum total derived from life and annual subscriptions,) at its disposal, the society, according to some statements, has been able to carry on, what is termed, a great monopoly—to undersell the individual publisher—to render the publication of new books, a hopeless speculation—and to depreciate the labors of all literary men, but the few engaged by the society. These, indeed, are great evils to be accomplished by such small means; but if we look farther into the report [of the society], we shall find that even this little fund cannot be applied without some abatement. 'The average amount of yearly subscriptions has been £125, after deducting the expenses of collection, and the price of the treatises delivered to subscribers.' But even this amount is falling off—'these annual subscriptions have gradually diminished.'

"In the mean time the society is steadily enlarging the circle of its operations; is supporting the permanent expenses of its establishment, which, although upon a very moderate scale, amount to £800 per annum; and is investing a large amount of capital in future undertakings. How is this to be explained? Simply thus. The society does not depend upon subscriptions at all. Those subscriptions were necessary when its success was a matter of experiment; but the majority of the publications of the society, cheap as they are, afford a profit, partly to the society, and partly to its publishers. Every new work of the society is a commercial speculation, involving a large expenditure of capital, and considerable risk. The only peculiar advantage which the society possesses, and which we shall endeavor to explain in detail is this;—that it has calculated upon a much larger number of readers and purchasers of books, than was ever before assumed in any estimate upon which the current price of books has been fixed; and that thus, having established a new standard for the market value of books, by speculating upon a large demand instead of a small one, it has necessarily created a broad distinction between the price of books for the many and for the few, the real nature of which distinction, the parties interested in the production of books for the few, have attempted to conceal."

In this way—by making its publications cheap, and adapting them to the wants of their purchasers, and not by entering 'into unfair competition by the power

of a large subscription fund," the society has been enabled to give its publications such a wide circulation, and also to create a "monopoly" as extraordinary as it is confounding to some* of the aggrieved members of the "trade." And hence the attacks which have been made upon the society. "On one day, we hear a complaint, that its efforts to improve the condition of mankind, by enlightening their understandings, are confined to a 'treatise on Probability'; on another day we are told that the society has established a monopoly of cheap and popular publications. Some say that the society is utterly powerless in its effects upon the minds of the people; others, that its works are calculated to destroy all originality, by absorbing every other literary effort," &c. A publication, because it is cheap, is not therefore necessarily of no value. "The bent of civilization," says Chenevix, "is to make good things cheap."

That some members of the trade have been deeply wounded by the operations of the society, there can be no doubt. "Poor Robin," the indecent almanac, was discontinued as early as 1828. "Season on the seasons," one of the astrological writers, has also expired; and 'Francis Moore,' though he has retreated from blasphemy and stupidity, "limps onward to its fate, being kept alive solely through the force of habit in its purchasers." In China, "there are no previous licenses demand-

ed, or restrictive regulations enforced," in order to secure and control the press; "nor in the case of publications upon ordinary subjects, are any checks whatever imposed on their number or variety. This is the testimony of the translator of the Chinese penal code, and it is true; it is true also, according to the pamphlet before us, that for a century and a half "no one but the privileged corporations," the two universities and the Stationers' Company, could even so much as "print or publish an almanac, as no one but the two universities and the king's printer can now print and publish a Bible." Erskine overthrew the monopoly of almanacs in 1779; but the other, the monopoly of printing Bibles, is upheld to the present day.

HISTORY OF CHINA.—This country is daily becoming more and more an object of attention among enterprising men. Its productions, almost from time immemorial, have been sought for by Europeans; while the country itself has been to them a "Great Unknown." A new interest, however, is beginning to be excited; and inquiries are becoming frequent. One enterprise will lead on to another; and each advance will bring into view new objects for investigation. The wall of separation between this country and Christendom will disappear; the fraternity of nations will be ac-

* We are far from supposing that all the members of the trade are offended at the operations of the society; on the contrary, there are many, we doubt not, who are its friends and rejoice in its measures for the diffusion of useful knowledge.

—known, and its rights respected. The unnatural condition in which China stands in regard to the rest of the world cannot long continue. But her present state needs to be more clearly and faithfully exhibited; and every additional item of information, relative to this subject, that shall be presented to the minds of men whether foreigners or natives, will hasten forward 'a consummation devoutly to be wished.'

While such is the condition, and such the relations of China, we hail with joy every publication that seems calculated to aid

in the grand enterprise. The work; the title of which stands at the head of this notice, was commenced by Mr. Gutzlaff, while on the coast of Fuh-keen, and finished during his recent sojourn in Canton. He took great pains to consult the best authorities, both native and foreign, and has endeavored to give a succinct, and connected history of China and its intercourse with foreign nations. We have had opportunity to peruse the work in manuscript, and are sure it will be read with no ordinary interest by those who seek information about China.

RELIGIOUS INTELLIGENCE.

ABORIGINES OF NEW ZEALAND. A recent number of the *Oriental Christian Spectator* contains a letter from the gentleman referred to in the *Repository* of July (page 140), some extracts from which we wish to lay before our readers. New Zealand is becoming one of the most interesting countries on the globe, whether we contemplate it as philosophers, philanthropists, or Christians. A people of more than common energy, both physical and intellectual, is fast emerging from a state of barbarism and coming forth to experience the influence of civilization and science; and the philosopher watches their progress to see what are the effects of that influence when operating upon the human character in almost its worst and lowest state. A nation of savages, of insatiate *cannibals*, is ceasing to feast on human flesh, and exchanging

those habits which made "war their glory and fighting the principal topic of their conversation," for the employments and customs of civilized society. And the mere philanthropist, he who seeks the good of his fellow men without reference to religion or the immortality of the soul—while he rejoices in the change by which this small portion of his race is made more happy, endeavors to learn how a similar change may be effected among every savage people. The Christian, while he views the scene with all the interest of the philosopher and mere philanthropist, also derives from it other and higher enjoyment. He sees in it a new proof, or rather, since the point has long been proved, a new instance of the power of the gospel of Jesus Christ to tame the savage, elevate the degraded, and make the wretched happy. He rejoices also in the

hope that the change, which has taken place in the character of many, will be as lasting in its effects as is the soul of man in its duration, and honorable to its author as well as salutary to its subject.

The first Christian efforts for the benefit of the New Zealanders were commenced about the year 1810. We have not room for a history of those efforts, but merely remark, in passing, that the missionaries have had to contend with difficulties, and encounter dangers, such as would dishearten any but those whose hope relies upon the promised protection and blessing of the Almighty. When retiring to rest at night they have had reason to fear that they should feel the murderous *mercy* before the morning sun should rise; and have actually been driven from some of their stations. Yet they persevered in their work, confident that in due time, according to the promise of Him in obedience to whose command they had gone thither, they should reap the fruit of their labors and sufferings. That their hopes have not been disappointed, is abundantly shown by the letter before us. We quote the more largely because facts are narrated in a plain manner, such as nature dictates, when the writer is interested in his subject, and the truth—the simple *truth*, is to be told; but our limits oblige us to omit several paragraphs, and even abridge those from which we make extracts.

The writer landed on Saturday, Feb. 9th, 1833, at Paihia, one of the missionary stations, of which he says; “on ascending the beach we saw an aged chief

seated on the turf, wrapped up in his mat, who had come from Wangaroa, a bay about 50 miles to the northward, on purpose to spend the Sabbath at the settlement with a view to religious instruction! The church bell rung as usual for evening prayers, on which occasion the building was nearly filled with natives. The next morning ushered in a day that will not soon be forgotten. The church bell rung at 8 o'clock, and assembled the inhabitants of the place to the morning service. There was nothing to disturb the quietness of the Christian Sabbath, and natives were seen assembling from different directions for the worship of that God, of whom but very lately, they, as their fathers had been, were altogether ignorant. The church was completely filled as I entered it, and the sight of so many natives seated on forms, some clothed in mats and others in blankets, whilst a few were habited in English costume, and all quiet and orderly, was deeply interesting. The Rev. W. Williams conducted the native service, which was commenced by singing a translation of a beautiful hymn by Kelly. The whole congregation appeared to unite in singing with much devotion and propriety; and the notes of a fine toned organ were almost drowned by one general burst of harmonious voices, united in singing the praises of Jehovah. I was much interested, while Mr. W. was preaching, in observing the fixed attention of the natives. Their fine, manly figures, tattooed countenances, and native costumes, while they were thus drinking in as it were, the

'water of life' made it indeed a scene not to be described. Some women, rather than be kept away to nurse their infants, brought them on their backs; and some who could not gain admission, were standing in the vestry and at the windows listening. Many of this large congregation had 'tasted that the Lord is gracious,' some had felt their need of a Savior, and all were attentive listeners to the word of life; and a more orderly, attentive, and apparently devout assembly I never witnessed even in a Christian country.

The next day I inspected the schools where I was much gratified to behold old and young, high and low, chief and servant, bond and free, all engaged in learning to read and write. Every old prejudice appears to have worn off, and there is now a general thirst for instruction. Hostile tribes here throw away their animosities and come even from a distance of many miles to gain admission to the mission schools.

From Pailia I proceeded to Waimate, an inland station about 16 miles from Pailia. From Waimate, I made two tours in the surrounding country. In one of them we fell in with the converted chief Ripi. He and his people were voluntarily engaged in cutting a road through a forest to enable the missionaries to get at a friendly village beyond it for the purpose of affording instruction to its inhabitants! Ripi never fails to express his mind fully to the natives when they meet. On one occasion, when arguing with another chief on the evils of his former courses, he alluded to the motives of re-

putation and power, by which the natives are influenced. 'The name,' said he, 'which one gains by such means is like the hoar frost, which disappears as soon as the sun shines upon it; but if a man is brave in seeking after the things of Jesus Christ, his name lasts for ever.' This noble individual now conducts daily worship in his village with his own tribe, and is walking in the light of truth, and adorning the gospel in his daily conduct.

In another of my tours we called on an old chief named Tamoranga, an old friend of the Rev. S. Marsden, the father of the New Zealand mission. This chief has evinced his anxiety for the religious instruction of himself and his people by making a road of three miles extent across the country to Waimate, and constructing several small wooden bridges over rivulets, across which the road runs, in order to facilitate the journeys of the missionaries from that station.

In one village, the natives have actually established amongst themselves, without any direct interference of the missionaries, a daily school according to the circulating class system, used first at Islington (England), and now generally adopted in the New Zealand mission schools; and old and young, free and bond, all fall into their classes, and learn to read and write.

At Waimate I attended a native wedding. It was a deeply interesting and affecting ceremony. I observed several chiefs and others standing up and appearing deeply interested, even to tears, as the vows of mutual conjugal affection and

attachment were exacted from the married couple; a thing so contrary to the native custom, according to which, the wife is always the subject of a violent contest, and only surrendered by her friends to superior force to become the wife of one by whom she may be ill treated and even put to death. I was assured that our marriage service is beginning to attract attention generally; and I doubt not but it will materially forward the civilization and happiness of this benighted race. When we consider a moment the state in which the New Zealanders were only a few years ago—cannibals, without a written language and debased by all the vices which disgrace human nature; opposed moreover, to instruction and averse to the missionaries, who in love to their souls had sat down among them; how wonderfully have the efforts of these missionaries been blessed. I am forward to say that one half of the reality has never been laid before the public. So far are the reports of this mission from being overstated. People may say what they will, but I

could but feel thankful for that change which enabled me to repose on my bed at night with unfastened doors, with a confidence of perfect safety, where once human victims used to be killed and roasted and eaten in front of the dwellings of the missionaries, and the inmates were insulted and threatened with a similar fate. Nothing but the blessing of God, nothing but divine grace could effect this change. What else could bring them by hundreds to our schools and our churches? What else repress violence and fraud? Will deism do this? Let the deistical philosopher go forth amongst savage nations, as the christian missionary has here done, with his life in his hand, and demonstrate to the world the truth of his hypothesis; and then his arguments may deserve consideration. No; it is only the love of God in a crucified Redeemer, as applied by the Holy Spirit to the heart, that can produce love to him and to his people, and diffuse peace and happiness on earth, whether amongst learned or unlearned, the civilized or the savage.”

JOURNAL OF OCCURRENCES.

BREACH OF CHINESE ETIQUETTE.—The gazette of September 10th notices the degradation of *Peih-chang*, a Tartar officer, who was recently in command on the northwest frontiers. On the birthday of a member of the imperial household, *Peih-chang*, like a true and loyal subject, sent to court his congratulatory card; but mark the offense; instead of forwarding it by the common post-carrier, he despatched it by an express traveling at the rate of 400 *le*, or about 120 miles per day. For this violation of the rules of pro-

priety—this grievous outrage on the laws of moderation,—*Peih-chang* has been degraded and recalled from his station.

FORMOSA.—A great deal has been published in the gazettes concerning the late insurrection in this island. The disturbances commenced in Oct. 1832, and continued till last June, when peace and tranquillity were again restored. During the contests, which continued to rage, at intervals,

for more than eight months, many individuals were slain, many degraded, and many have at length been promoted. "Now all are again quiet;" the cultivators of the soil have resumed their usual occupations, and the imperial troops have returned in triumph to their former stations; and "the mind of his majesty is filled with consolation."—The principal transactions of the insurrection are reviewed in a late gazette, and the subject seems to be *finally* disposed of, being set for ever at rest.

SEVERITY OF PUNISHMENT.—The criminal board at Peking, expressed to the emperor in September 1832, a wish, on their part, to alter the law which involves, with a rebel, all his kindred. In reply his majesty says, that their recommendation is unsuitable. "Rebels are a virulent poison which infect a whole region; and inasmuch as they involve officers, soldiers, and their families, their crime is supreme, and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency."

As to the suggestion of the court that "when they arrive at the place of exile, disallowing them to marry, will be sufficient:" his majesty regards their representations as "empty words preserving the name, but neglecting the reality of punishment. It will never prevent the increase of these rebellious descendants: and it is far from exhibiting a due severity of punishment." However, the emperor says, that in the existing law there is an inequality of punishment, which he orders them to deliberate upon, and alter to something more equal. "At present the kindred of rebels, if arrived at years of maturity, are banished to new settlements, and given to the soldiery for slaves: and those under age are emasculated, which seems to be treating them with more severity than older criminals."

POSTSCRIPT.—Recent intelligence from Yun-nan confirms the report concerning an earthquake in that province. The number of persons killed, is said to be several tens of thousands; but we have yet seen no official statements.

The execution of *Ye-mung-che*, the famous village tyrant, mentioned in our first volume, took place on the 25th instant. Fifteen other individuals were executed at the same time and place with him; of these, 12 were decapitated, and the other three, with *Ye-mung-che*, were strangled. One of these latter was a priest of Budha.

CRIMES AND PUNISHMENTS.—In *Shense*, a widow and her mother-in-law both lived in illicit intercourse with different men. The widow brought in supplies of rice and money by her vicious conduct. Her paramour, however, fell into poverty and the supplies ceased. The mother, who was aware of all the intercourse ordered the daughter to go after the man and bring home supplies. She failed. The mother began to chastise her. The daughter seized a sharp hook or sickle; they fought, and the mother was killed. The daughter cast the body into a neighboring river to remove all evidence of her crime. She was sentenced to be cut in pieces, but in consideration of the mother's illegal conduct in selling the daughter to vice, her sentence was changed by the supreme court to immediate decapitation.

We see here some of the natural effects of the doctrines referred to in the preceding article in this number upon the condition of females in China; woman a salable commodity; entire control of the parent over the daughters, and the uselessness of knowledge to females. Vice, unrestrained passion, and brutality, are, and forever will be, the inseparable attendants of ignorance and degradation. It is when we are reminded of this by such facts as those just mentioned, and when we think of the unfitness of such beings to become inhabitants of a pure and holy heaven, that we feel constrained to labor and pray for the introduction of that gospel which teaches that woman has an immortal soul, as precious as that of him who now tramples her in the dust: and to call upon others of every place, if they would claim to themselves the character either of philanthropists, or Christians, to join us in using every possible means for expelling such evils, by the introduction of that knowledge which can purify from vice, and save from ruin.

